near the savanna known as "Mano de Tigre" today. Here, various tribes, including the *Coto* were moved into the vicinity by the Spanish priests,[8] until in 1749, even the *Quepos* Indians were brought into the area and formed part of the community.[9]

PRESENT GROUPS

Boruca were at one time neighbors and, to some extent at least, enemies. The *Boruca* today include the *Coto*, *Turrucaca*, *Burucac*, *Quepos*, and the *Abubaes*.[10]

LANGUAGE

speech he also sees a resemblance to the *Boruca*.[12]

In connection with the name, *Boruca*, the Indians today do not use this term, but call themselves *Brunka*. *Brunka* is composed of two words, *brun*, meaning "ashes," and *ka* or *k-a*, meaning "within." Their town, however, they call *Boruca*. *Brunka* is singularly absent in the older documents of the Conquest and colonization, apparently coming into use around the nineteenth century.

NEIGHBORS

de Rebullida, as stated above. Here they have remained, isolated from their original territory, each group distrustful of the other. The *Boruca* distrust in particular their neighbors the *Térraba*. They get along best of all, but not very well, with the *Ujarrás*. Even within the Boruca community this isolation is evident. The women seldom visit each others' houses. As much as a year may pass without one going to the house of a neighbor, but, when they do, they are very garrulous, and enjoy gossiping and laughing, seated on their little four-footed benches.

ACCULTURATION

Bruncas, *Brunkas*, or *Borucas* began to lose their own culture and personality. The slow acculturation of these people by the Costa

also should be considered as part of this group. See Fernández, 1907, vol. VIII, pp. 421, 424.

[11] See Mason, 1940, pp. 86–87, and the linguistic map of Johnson, 1940.

[12] Lehmann, 1920, vol. II, p. 71.

[8] See Fernández, 1907, vol. VIII, p. 424.

[9] Fernández, 1907, vol. IX, p. 363.

[P.68(A)] SA19 Talamanca SA19
Bribri
Cabecar

* 539 said the monkey, and he shouted with such force that he scared even himself.

825 The jaguar tried to do the same but he couldn't. This is because *sibu* felt that if a powerful creature like the jaguar would also have a tremendously loud voice, every animal and person in the world would be afraid of him. Whereas it didn't matter if the smaller monkey who lived in the trees could make a loud noise. *sibu*, however, would not let the monkey eat with his hands. So to this day if he eats fruit, he has to bite it from the bottom and eat up without touching it with his hands.

[821] The Congo monkey is wise, however, and
[TEXT CONTINUES TOP OF P.68(B)--QUALYST]

RECREATION

517 **Visits.** People are not in the habit of visiting
521 for the sake of chatting or exchanging news. In the large houses, each family group of women and older children relaxes by the individual fire, squatting on low benches and talking in almost inaudible voices. The men lie in hammocks or busy themselves repairing an arrow or some similar implement. Elder men
[538] and women often tell theological or lay "his-
[184] tories" (*see* Myths) after suppertime. On the Pacific side, the same general pattern is followed although both men and women are seen talking on the long low benches or on logs more often than in hammocks. Conversation
521 is based on crops; how they are going to plant and where and when; dates of *juntas* (*see* Reunions) to prepare the ground, etc. Often,
[184] on the Pacific side, women join these talks with the men. Women among themselves talk of children or household chores. There is little
[888] interest in gossip. Elder people are referred to
431 as *kéké*, a term of great respect. Occasionally, presents of a piece of game are made to a neighboring household, especially on the Pacific side.

574 Visitors are limited to the traveler to or from
484 one side of the range. He or rather they, as
[576] these people do not undertake a trip alone, pause at the door of a house and wait for permission to enter. It depends upon their social importance how much and what kind
[TEXT CONTINUES MIDDLE OF P.68(B)--QUALYST]

*** *Chordeiles acutipennis Texensis* Lawrence, vulgarly called "Texas Nighthawk" in English.

warns when it is going to rain by howling in the morning and in the afternoon.

(17) Why the Cuyeo[202] Has a Tightly Closed Beak[203]

(Bribri)

Once *sibu* became ill and he sent the *cuyeo* to find out if he would get well. The bird took it upon himself to consult no one but to tell *sibu* that the answer was he would die. As a punishment for this, he, *sibu*, pressed the cuyeo's beak tightly shut.

RECREATION

of food and drink will be offered them. Conversation, in this case, is confined almost entirely to the men or if there are women with the travelers, they speak separately with the women of the household.

Hunting and fishing may in a sense be classed as recreation for the men as well as part of their livelihood. Here again, except in the rare instances of community use of fish poisons, it is a family matter.

Women and young girls of the same family, particularly among the Bribri, are fond of gathering at the side of a stream to wash clothes and grind foodstuffs. They swim and sing, praising in their songs the virtues of their respective swains (*see* Songs). This is the closest these people come to what might be termed a normal visit.

Cursing is not usual. The worst phrase a Bribri can use against another is:

bé	*rər*	*webLa*	*suLue*	*es*	*béwa*	*bəmitsɛn.*
you	are	man	bad	like	devil	take (carry off).

The really unpleasant word here is *suLue* which means bad or ugly and is applied as a curse. A milder term is *bikési* which means useless, lazy, or coward. In Cabécar, however, the equivalent of this is *səkəɲɛ́* which is a very strong term.

Reunions. Reunions, although pre-Columbian

[202] *See* Linguistic Texts: *lipo* (coyeo).